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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

FOREIGN.

FROM THE CHRISTIAN OBSERVER.

PROGRESS OF CHRISTIANITY IN THE SOUTH SEAS.

A very pleasing narrative has just appeared of the London Society's Mission at Otaheite, and other islands in the South Seas. The following extract will show the extent of that rapid diffusion of the gospel in those parts to which we adverted in our number, for February, 1818, page 128.

"In order to form," remark the directors of the Society, "a just estimate of the moral triumphs of christianity in the South Seas, it is necessary to consider distinctly what has actually been accomplished among those distant islanders, as well as the future prospects which have been unfolded before them.

"Idolatry has been renounced by the inhabitants of no less than eight islands. But justly to appreciate the importance of this statement, it is necessary to consider, for a moment, what idolatry is: that, it is a systematick alienation of the heart from God, by means of which the immortal mind, already a captive to sin, is bound still faster in this dreadful captivity, by the spirit of a sensualizing and infatuating superstition. To break the fetters forged by this spirit, and to liberate the mind from a thralldom so awful, are alone achievements of high and inestimable importance. This, however, has been accomplished in the islands of the South Seas. But the subversion of idolatry there involves the abolition of various other dreadful evils;—1. of infanticide, which is already nearly exploded;—2. of the Arreoy Society, a privileged order, who practised the vilest cruelty and abominations; with the total dissolution of which Society it may be expected that infant murder will entirely cease;—3. of human sacrifices;—4. of the murder of prisoners taken in battle;—5. of the principal causes of war itself;—6. of various other immoral and pernicious practices connected with their idolatry.

"With idolatry, the people have renounced their former system of thinking and acting—an evident reformation of manners has taken place, their vain and indecent amusements are almost entirely laid aside, and a degree of domestick and social intercourse is enjoyed to which formerly they were entirely strangers.

"The christian religion, as a system, is now the religion of Otaheite, Eimeo, and six other islands. The natives have erected places of worship in every district of each island. They strictly observe the Sabbath, and constantly assemble together for Christian worship and instruction; and they act thus (a point of great importance) spontaneously, it being evident that the Missionaries can attend to preach, or to direct the worship, at comparatively few places. Every where they are believed to observe private prayer, and in Eimeo almost every house has family worship.

"A desire for knowledge is universally planted among the natives. They are every where importunate for books, and for Missionaries to come and instruct them; and, where they cannot obtain the latter advantage, and have proper books, they teach each other. What such a state of things may ultimately lead to, under the faithful labors of nearly twenty Christian Missionaries, and the blessing of God upon their labors, it is not for us to say; but surely the most encouraging and pleasing expectations may reasonably be entertained.

"At least three thousand of the natives are supplied with books, and are able to make use of them, and many hundreds of them can read well.

"The way is opened, in the islands, to civilization, to the introduction of the useful arts, to the cultivation of the earth, &c. &c. Where the precepts of Christianity are diffused, idleness never fails to become disreputable.

"It may be expected, that the institution of marriage among the natives will gradually lay the foundation of domestick and social happiness, and that the general influence of Christianity will rear and cement the superstructure.

"It is at least probable, that the example of these islanders will have a beneficial influence upon the natives of other islands of the Pacific Ocean, as the intelligence successively reaches them; and thus prepare the way for other missions, and of new triumphs for Christianity."

The directors add: "Since the preceding pages were written, further accounts have been received by the directors from the South Seas, that fully confirm the statements which have been already presented to the reader. This intelligence comes down as late as the 22d of September, 1817; at which time peace continued in all the islands, Pomare to maintain his authority, the mission to prosper, and Christianity to spread. The king, since the re-establishment of his government, had resided chiefly at Otaheite; but he frequently visited the Missionaries at Eimeo, and seemed to display an increasing desire to promote the success of their undertaking.

"The number of the natives in the Georgian islands only, who were able to read and spell, was increased to between four and five thousand; and Pomare had issued orders, that in every district of the islands a school house should be erected, separate from

the places of worship, and that the best instructed of his people should teach others. Several schools had already been erected in Otaheite, where the elementary books and the catechism are taught; and since the establishment of the printing press, the natives of that island pass over in crowds to Afareaitu, to obtain books from the Missionaries there. At this station a school had been erected, which was well attended; and of the natives who had been taught in the school at Papetoai, there were few who could not both read and spell well.

"The attendance on the publick worship at each of the Missionary stations, continued on an average to be from four to five hundred. On the Sabbath the Missionaries hold their own prayer-meeting at sunrise, the natives at the same time being assembled at theirs. At nine o'clock there is a service in the 'Taheitean language, when one of the Missionaries addresses the natives; at eleven the brethren meet for worship in English; in the afternoon the native children are catechised: in the evening there is another native service, when a discourse is delivered by one of the Missionaries, of whom five are capable of intelligibly addressing the people in the 'Taheitean tongue.

"On the Mondays evenings a 'questioning' or conversation 'meeting' is held, when the natives propose various queries to the Missionaries, which the latter endeavor to resolve to their satisfaction. These queries are almost entirely connected with religious subjects. Some of them are comparatively insignificant, but others display a considerable degree of thought and intelligence, and an acquaintance with the nature of religion, which it would be almost a reflection on the islanders even to compare with that of thousands who bear the Christian name in our own country."

"The whole number of places of worship erected in the islands of Otaheite and Eimeo, at the commencement of the year 1817, was eighty-four. Others had been subsequently built, which are not included in the subjoined list, and a very large one in the district of Pare (Otaheite) was building by order of the king. In the small island of Tataroa three places of worship had also been erected.

"But while the natives are regular in their attendance on the publick services of religion, they do not neglect the duties of family worship and retired devotion. Private or secret prayer is described to be the constant practice of almost every individual. They are glad also to avail themselves of incidental opportunities of improving themselves in the knowledge of Christianity. They visit the Missionaries at their own houses, in order to propose questions, chiefly on religion, and sometimes continue their inquiries even until midnight. Several also attend the Missionaries for the purposes of learning to sing hymns, or that they may be taught to pray. The instances of intelligent and genuine piety among them are represented to be numerous, and their manners to correspond with their Christian profession."

DOMESTICK.

BOSTON FOREIGN MISSION SOCIETY.

(Continued from page 282, vol. 4.)

The period will soon arrive, sir, when we shall view these considerations in a juster light, than we are accustomed to do here. When the glories and the terrors of the future world are disclosed to our view, we shall not doubt the value of the soul, or the duty of efforts to save it. But I will not attempt to describe the astonishment; which will burst upon the mind of him, who first learns the great duties of the present life, after he shall have entered upon a future state. Let us look at a scene more easily presented to our imaginations, and in which none of us knows how soon he may be personally interested. I refer to a sick chamber and a dying bed. Let us suppose, that each one of us hears the awful summons in the possession of his reason, and is enabled to look the great enemy in the face with steadiness. When the memory surveys a life now drawing to its close, how will conscience regard the cause of missions? Will it then give any one of us comfort to say, "The spiritual wants of a perishing world, were pressed upon my attention, but I never examined them. I had some doubts about the plans proposed, and so excused myself from doing any thing. I even damped the ardour of more generous spirits, and hung as a dead weight upon a good cause. Much have I wasted upon myself; nothing have I done for the permanent good of others. Miserable stupidity. I now see my folly; but my opportunities are gone forever."

But let us rather contemplate a different prospect. Happy will it be for us, if each is able to say: "Though few and feeble my efforts compared with the merits of the cause, yet they have been numerous, and sincere, and have formed a prominent part of my plans and movements. The property, which God has given me, the time and talents which he has committed to me, have been actively consecrated to his service. Through my instrumentality, not only have destitute families in my own country been furnished with the Bible, but it has been distributed in different languages and remote continents and islands. By my cheerful offerings have the heralds of the gospel been increased, and many immortal beings, whom I could never expect to see on earth, have heard the gospel from their lips. From the heart of the converted Cherokee, already have acceptable sacrifices ascended to God, in the name of his Son. The work will advance. The Gentiles will receive the truth. The world will be evangelized." I only ask, Mr. President: whether such a scene, though in the chamber of death, does not furnish a resemblance of heaven?

The Rev. Mr. Jenks next addressed the meeting as follows:

I must be permitted to felicitate myself, Mr. President, and to congratulate this audience, that we are met at the commencement of the year, and in such a place as this, on a subject and occasion

so important and interesting, as the present. It is an auspicious beginning of a year, which is, doubtless, to advance still further the triumphs of the Redeemer, and to display in its course the effects of His costly purchase.

The treasurer of the board of commissioners has given, sir, a recital of its operations since its formation, which has been, on many accounts, peculiarly satisfactory and animating. And I do not speak to invalidate any of his positions, or to attempt an impression on the audience of their weight and value. I trust that the members of this society have considered the importance of the enterprise in which they are embarked; and that the daughters of Zion, whom I rejoice at length to behold in an assembly like this, listening to the glad news of the rising glories and rapid expansion of the kingdom of Christ, have not been unconcerned and unreflecting spectators of the scenes of this eventful period.

But there is, Mr. President, one view of the subject, which to my own mind at least, seems calculated to place the efforts of this and other similar Branch Societies in a light of no common brilliancy, and to array them with peculiar consequence. I allude to the grand moral principle of re-action. On this subject permit me to hazard a few remarks.

Personal religion is all-important to each one of us. And to each of us the salvation of relatives, friends, associates and countrymen is, or should be, an object of primary magnitude and concern. Yet, the remark of one heathen poet having already been quoted, I may allude to the well known and applauded sentiment of another, "I am a man, and deem nothing relating to men uninteresting to myself." And what do we more than others, if we salute or regard our own brethren only? We have a wider range of feeling, than that which is bounded by the little circle of our immediate associates. The religion of the gospel is diffusive. And if prayer is to be made for all men, then doubtless the correspondent exertions for their welfare must, as the Providence of God affords opportunity, be exhibited, as a test of the sincerity of our petitions.

But I waive even this consideration. It is a principle of Bible ethics, that the merciful man doeth good to his own soul—that the liberal soul shall be made fat, and that he that watereth shall be watered also himself.

When then, in fact, do we find religion most vigorous and flourishing? May I not appeal to the state of our own country and its numerous churches, for the truth of the observation, that as benevolent exertion for others marks the character of professed christians, their christianity assumes a livelier, more attractive, and lovelier form?

"Delight intense is taken by rebound,
Reverberated pleasures fire the soul."

I must say, Mr. President, that when I have witnessed, and it often has been my lot to witness the cordial though inconsiderable efforts made by children to aid one object in particular of the Amer-

ican board, the education of heathen youth from its earliest stages; and when I have read the items of their little sacrifices; I have thought that no happier plan could be devised to train up our children to fill the stations, which may be assigned them in the coming period of the enlargement and glory of the church.

Nor does the effect appear only in children. Our mothers and sisters feel it. Their sympathy in the toils and privations, in the joys and sorrows, fears and hopes of our missionaries abroad, leads them often to the throne of grace, prompts the theme of domestick and social intercourse, renders the heart susceptible of the best impressions, and hence advances the interests of piety and active virtue. Our missionaries go on errands, which have often employed the messengers of light, and members of the heavenly host. Angels would delight in their employment still. And is not the contemplation of their devotion to the best of causes calculated to warm with kindred feelings the hearts of those they leave behind—who are deeply interested for them, and are labouring in the same cause by their alms and their prayers? Nor only so. Is it not calculated to form characters of a similar stamp—to inspire many of the rising race with a similarly benevolent and enterprising christian spirit?

It has given me, sir, peculiar satisfaction to find a coalition of interests growing among us—benevolent plans of various aspect and importance uniting their rays into one splendid light, and bearing on the state of man with animating effulgence. I allude specially to the statements lately made before the Massachusetts Peace Society—proposing to the contemplation of the friends of their species the vast benefits, which might result to mankind from turning into the salutary stream of christian benevolence those fountains of wealth, which have been for so many ages pouring their tribute into the torrents of war and every desolating vice. I flatter myself we are arrived at the period, when, on cool calculation, it is found, and by sober and honourable men acknowledged, that every branch of righteousness tends to exalt a nation, and that true christianity in all its duties involves, as well the highest interests of states and empires, as the present and eternal welfare of the individual believer.

What but this impression, Mr. President, has been the cause, under a holy Providence, of the rapid and extensive influence of Bible societies? Has it not been found that benevolence to others, and especially in their highest concerns, is the fruitful germ of personal benefit? And has not the icy selfishness of the human heart, and all its frost-work of indolence and indifference been seen to melt in the bright shining of the Sun of Righteousness?

Do we then seek for motives to prompt us? Here they may be met in abundance on the objector's own territories, and within his own enclosures. But may it please God to endue us in all our efforts with a simple love to him, who gave—not earthly treasure—but his precious life for our souls! This will sufficiently excite us to every exertion and sacrifice which may be needful to introduce and extend the blessings of his kingdom.

EXTRACT FROM THE JOURNAL OF THE MISSION AT
BRAINERD.

(Continued from page 236, vol. 4.)

"I then gave a brief statement of the feelings of the missionaries before they came out, and of others in our own country; particularly their ardent desire, that their red brethren might enjoy the same privileges they did; enumerated some of these, particularly the education of our children and its advantages; and observed, that they need not think it strange we were willing to do all we were doing for them without pay, as we found our own happiness in seeking to do them good; that we loved the children committed to our care, and found ourselves well paid for all we did for them, in the satisfaction the Good Spirit gave us in our work;—that the best way to secure our own happiness was to do what we could to make others happy;—and concluded by mentioning what had been said to us respecting small schools, where the children could chiefly live at home;—wished them to communicate their desires freely and fully on this subject:—and though we might not be able to do all that we and they could wish, we would do what we could.

"I was heard with the most fixed attention, and have reason to believe, from the starting tear on every side, that the warm feelings of brother Hicks imparted an affecting pathos to the interpretation, which was given sentence by sentence as I spoke. I continued my discourse much longer than was at first intended: being encouraged to do so from my own feelings, and the appearance of the audience.

"When I had taken my seat, a few words passed between the king and the chiefs in their own language; after which the king said, they thanked me for the good talk I had given them, and were all well pleased with the whole of it. They knew, as he had told me the evening before, that nothing but a desire to do good, could induce us to instruct and feed so many children without pay. It was further observed, that they must now attend to business of great national importance, and, as soon as that was finished, they would attend to what I had said about other schools, and communicate freely according to my requests. I then observed, that I must leave them and return to the school; but, if agreeable, I would first take the king by the hand, in token of our mutual love and friendship, and of the mutual love and friendship that subsisted between his people, and all concerned in the mission. The king most cordially gave his hand, as a token and seal of this, while I implored the divine blessing upon him and his people. This being done, the chiefs all rose from their seats, came up to me, one by one, and each gave his hand in a most affectionate manner. This closing scene was to me truly impressive, and I think will not soon be forgotten.

"Brother Hicks left the council, and accompanied me a short distance on my way. While by ourselves he assured me, there was no dissimulation in what I had seen; that all were highly pleased, and he thought much good would result from the interview."

Brother Hall returned from Knoxville alone. He brings the heavy tidings that our afflicted sister, for whose health the journey was undertaken, so far from gaining by the ride, was rather worse, and on that account he had left her in Knoxville. Sister Sarah remained with her as a companion. The Lord has various ways to try his people. May we ever say from the heart. "Thy will be done."

Nov. 4. The parents of Catharine Brown called upon us. They are on their way to the agency. The old grey-headed man, with tears in his eyes, said he must go over the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses, and hogs, until he had very left. He expected to return from the agency in about ten days, and should then want Catharine to go home, and prepare to go with him to the Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would soon send her to him, with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year's tuition; but we fear she must go. The Lord can and will order otherwise, if, on the whole, it is for the best.

6. Brother Chamberlain went out to make a visiting tour, and meet our appointment for preaching on the Sabbath. As he will go by brother Hicks's and father Gambold's he took Catharine and another hopeful convert along with him. Catharine expects this to be her last visit in that quarter.

9. Brother C. returned. He brings intelligence, that the natives at *Fu-kalooza* are very anxious to have one of us reside with them, preach on the Sabbath, and teach a few children, who will be boarded by their parents. This place is about sixty miles south by east from Brainerd. Brother Butrick spent some time there on his tour last September. It appears that his preaching and conversation has, by the divine blessing, excited the attention of the natives. In a joint meeting of the brethren, it was thought best to pay particular attention to this place; and, if it should hereafter be thought advisable, brother Butrick may perhaps collect a small school there, preach on the Sabbath, and still pursue the study of the language, as he may probably board in a family where they speak only Cherokee.

14. A poor Cherokee woman, whose husband has taken another wife, and left the first with a daughter about eight years old, expressed a strong desire to put this child into the school, if she could find some way to furnish it with clothes. Ascertaining that the woman was really poor, we proposed to take the girl and clothe her as our own, if the mother would let her stay with us constantly until she had acquired a good education. She readily accepted the proposal, promising to let us keep the girl as long as we thought necessary; that she would come here when she wanted to see her, and not take her away at all.

19. We had this evening a melancholy proof of man's proneness to degenerate into the savage state, and lose the knowledge of the truth as it is revealed in the Scriptures. A mother advanced in life, and a son apparently about twenty five-years old, who would not be suspected to have a drop of Indian blood in their veins, tarried with us for the night. They said they were part Cherokee; though the son could not speak the language at all, and the mother but poorly. They conversed freely, and manifested almost a total ignorance of every thing relating to religion, or a future state, and differed in nothing, but colour and speech, from the sons of the forest.

20. We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the agency to go to the Arkansas, stopped yesterday for the purpose of taking her along with them. She knew that she needed more information to be prepared to go alone into the wilderness; and intreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her for ever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon) she might go and live with them as long as she pleased. He wished her to have more learning.

Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed.

Precious babe in Christ; a few months ago brought out of the dark wilderness; here illuminated by the word and Spirit of God; and now to be sent back to the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, "Our Father!" O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers.

22. The woman, who left her daughter on the 14th, with the promise that she should stay with us as long as she pleased, came to take her away. She had heard, that the child cried for her mother, which was true. We told her the child would be contented, after

she had been here a short time; that several of the children, who were now unwilling to leave us, were more discontented at first, than her daughter. But the poor, unenlightened mother, knowing nothing but the feelings of nature, could not be persuaded to leave her. We were very sorry to part with this child, and see her taken back to the regions of darkness, perhaps never more to see the light of life; but were obliged to submit.

23. Sister Chamberlain continues very unwell. Mother Hoyt's feeble health is almost exhausted, and sister Ann's health is breaking under the double charge and labour, which devolve upon her. Some of the poor children, whom we agreed to clothe, are becoming ragged: and we fear the uninformed natives will think we are not careful to do by them as we have promised. The clothing, so long since forwarded for our relief, and which at this time would be of most essential service, does not arrive. We have heard that boxes directed to us have been some time in Augusta: but no team could be found to bring them. We have need of patience. "Lord, increase our faith."

24. Our friends from Athens, mentioned on the 15th ult. called on their return. One of them, Mr. J. Newton, gave five dollars for the benefit of the institution.

25. A white man, who has a Cherokee family, and is himself about as ignorant as most of the Cherokees, brought back his son, who has been home on a visit. The father said he was greatly discouraged about trying to give his son an education: and did not know what to do about bringing him back; as he thought the white people were determined to have the country, and it was likely he should be obliged to remove over the Mississippi before his son could learn enough to do him any good. He said many of the Cherokees were discouraged, and keeping their children at home on the same account. We told him, this need not make any difference in regard to sending their children to school; for in the event of the removal of the nation, the children would be removed also: and what was lacking in the education of children admitted to school here, should be finished there. He seemed much pleased with this; and said, he did not before expect we would be willing to go so far. He should never go, unless he was obliged to do so.

These people consider the offer of taking reserve, and becoming citizens of the United States as of no service to them. They know they are not to be admitted to the rights of freemen, or the privilege of their oath, and say, no Cherokee, or white man with a Cherokee family, can possibly live among such white people, as will first settle their country.

28. The great talk, for which the people began to assemble on the 20th of October, was closed yesterday. The United States commissioners proposed to the Cherokees an entire change of country, except such as choose to take reserves, and come under the government of the United States. This proposition they unanimously rejected, and continued to reject, as often as repeated, urging that the late treaty might be closed as soon as possible. Nothing was done.

REVIVAL OF RELIGION.

LONG ISLAND.

The Methodist societies in Hanpogues, Westfield, Patchogue, Moriches, Islip, Babylon, Stony-Brook and Southold have within the last eighteen months been visited by times of refreshing from the presence of the Lord. Almost two hundred persons had joined the churches, when the latest authentick intelligence reached us through the letters of Messrs. Reed and Smith, published in the 6th and 12th Nos. of the Methodist Magazine. It seems that young people have in general been the subject of the work; though not exclusively. Christians have been revived, and backsliders reclaimed. Other denominations of christians have also shared in the effect of the good work. The revival at Southold commenced in a Baptist meeting. From the latest account it would seem that more than twenty persons who had shared in the sacred influence, had not attached themselves to the communion of any church.

The Presbyterian congregation of South-Hampton, had received in October last, into its communion forty-six persons of the fruits of revival of the spirit of religion, and more were expected to join with them. In Aquebogue, Mattituck, and Huntington, Presbyterian congregations, more than ordinary seriousness prevailed; and the friends of religion are animated with the hope of a general work of grace.

MISCELLANEOUS.

SECOND ANNUAL REPORT

Of the Female Mite Society of Baltimore.

The committee appointed by the Female Mite Society of Baltimore for the education of heathen children in India, in pursuance of a resolution passed on the 26th of December last, beg leave to report.

That the receipt of the funds as appears from the treasurer's report, amounts to three hundred and ninety dollars ninety two cents, including sixty-two dollars eighteen and a half cents, the balance of the receipts for the last year. That three hundred and fifty dollars of this sum, has been remitted to the American Board of commissioners for Foreign Missions, pursuant to a resolution of this society, passed at a special meeting on the 11th of April last.

Your committee although they cannot flatter themselves that their warm anticipations have been realized to their full extent, are disposed nevertheless to hope that their humble labours in the cause of their Redeemer have not been in vain. They hope that by zeal and industry they will hereafter be enabled to lay before the Society, more flattering testimonials of success in so holy a cause. And is it not an animating consideration that these small sums, the loss

of which has not been felt by a single member, are to be employed in teaching the lips of heathen infancy to utter the praises of our adorable Redeemer?

While surrounded as we are by the blaze of gospel light, we cast but a cold and reluctant look to those nations sitting in the valley of heathenish darkness and in the shadow of death!

But let us transport ourselves for a moment to that benighted country—let us behold millions and millions of human beings, whose souls are as precious in the eyes of our Creator as our own, ignorant of the true God, prostrating themselves in homage to idols, and even offering on their polluted altars the sacrifice of human blood. And shall we not at the day of final account be held answerable for this sin, if, while living in the full blaze of gospel light, we refuse to impart to these benighted nations the benefit of its beams?

To overthrow the demons of heathenish idolatry, to teach to fallen man the worship of the true God, our Saviour himself descended from heaven and expired on the cross. With such an example before our eyes, can we believe that our slight contributions are a price too high, when in the estimation of our Creator himself, the blood of his own Son was not deemed a sacrifice too precious?

The committee embrace this opportunity to tender the thanks of the society, to the Juvenile Society in Mrs. Parmele's school;—to the young ladies composing Miss Hammond's school; and to the young gentlemen of Mr. Creery's school for their respective donations.

They likewise acknowledge the receipt of a letter from the Rev. Dr. Worcester, and in behalf of the society, they return him their thanks for the same.

By order,

REBECCA ROOKER.

Balt. March 6th, 1819.

THE CONVERSION AND MARTYRDOM OF A YOUTH.

During the Moorish government in Spain, a youth, who had been educated a Mahometan, was solicited by a christian female relative to embrace christianity. This being known by some other friends, they, with a view of disappointing the hopes of the pious woman, resolved to have him well instructed in the Arabick language, that being enabled to read the Koran, he might thereby become more acquainted and more confirmed in his attachment to the religion of Mahomet. The youth possessing a good capacity and genius, and having made much proficiency in his studies, was soon thought qualified to read the Koran; the book was therefore put into his hands, with the view of his early imbibing those principles which it taught, and becoming a decided disciple of the famous false prophet.

The young scholar having heard the Koran highly extolled both for its matter and style, and having acquired a taste for the elegan-

cies of the Arabick, earnestly embraced the opportunity, and commenced the perusal of it: but though he found the style very pleasing in some respects, yet was he disappointed that the sentiments were not clear, and that the book on the whole was so far from possessing real merit, that it was full of confusion and obscurity. He perceived the volume to abound in contradiction, absurdity, and fable; that it placed the felicity of heaven in sensual gratifications, represented God at one time as perjured, and at another as profanely swearing on the most frivolous matters, by things the most unworthy—exciting his own prophet Mahomet to live in the indulgence of every licentious and unholy habit—that the prophet himself was addicted to lust, gluttony, robbery, and slaughter; and that the Koran contained little beside what was designed to secure some advantage to him;—that he was constantly devising some unjust war under the mask of religion, with a view to obtain the wealth of the conquered—in short, that his whole book, from beginning to end, treated of things lewd, trifling, cruel, and superstitious: a few good things only could be found, which in all probability were taken from the christian revelation.

For this work the Mussulmen have high regard, and boast that it is of divine authority—that it is preserved by God, and is, and always will be, superiour to every other publication.

No sooner, however, had the discerning youth examined the book for himself, than he was convinced that it was impossible for such a production to be of divine inspiration, and that it owed its origin either to some wicked man, or some infernal spirit. Then he began to recollect what he had heard from his pious relative, of the dignity and purity of the christian religion, viewing the influence and superiority of the latter, and comparing the Koran with the Bible, and Mahomet with Christ, he could no longer regard the vanity and falsehood of Mahometanism, but resolved to renounce both the Koran and its author, and openly to avow his attachment to the christian religion, and become a disciple of the Son of God.

The Moors, especially his relations, were astonished at the sudden change, and at first used every endeavour to shake his resolution, and recall him to the superstition of his ancestors; but when they beheld his unshaken constancy, and his zeal for the cause of Christ, they threatened him with tortures and death—since, however, they were not able either by promises or threatenings to divert him from his purpose, they became so much enraged as to determine to revenge the injury done to their prophet, by barbarously murdering the innocent youth, whose pure and happy spirit immediately winged its way to the celestial abode of the martyrs.

The instruction which this anecdote is calculated to convey, is to impress on our minds the intrinsick excellence of the scriptures, the necessity of examining for ourselves the truths of revelation, and the importance of decision in matters of religion. Let us therefore remember to beware of the seductions of human philosophy and vain deceit, and also of whatever comes under the garb of novelty, and with high pretensions to extraordinary light and liberality.

G. H. E.

CHARACTER OF OUR SAVIOUR.

His nature was so sweet, his manners so humble, his word so wise and composed, his comportment so grave and winning, his answers so reasonable, his questions so deep, his reproof so severe and charitable, his pity so great and merciful, his preachings so full of reason and holiness, of weight and authority, his conversation so useful and beneficent, his poverty great but his alms frequent, his family so holy and religious, his and their employment so profitable, his meekness so incomparable, his passions without difference, save only where zeal or pity carried him on to worthy and apt expressions, a person that never laughed, but often wept in a sense of the calamities of others: he loved every man and hated no man; he gave counsel to the doubtful, and instructed the ignorant; he bound up the broken hearts and strengthened the feeble knees; he relieved the poor and converted the sinner; he despised none that came to him for relief, and as for those that did not, he went to them; he took all occasions of mercy that were offered him, and went abroad for more; he spent his days in preaching and healing, and his nights in prayers and conversation with God. He was obedient to laws and subject to princes, though he was the Prince of Judea in right of his mother, and of all the world in right of his Father: the people followed him, but he made no conventions; and when they were made, he suffered no tumults; when they would have made him a king, he withdrew himself; when he knew they would put him to death, he offered himself: he knew men's hearts, and conversed secretly, and gave answer to their thoughts, and prevented their questions; he would work a miracle rather than give offence, and yet suffer every offence rather than see God, his Father, dishonoured; he exactly kept the law of Moses, to which he came to put a period, and yet chose to signify his purpose only by doing acts of mercy upon their Sabbath, doing nothing which they could call a breach of the commandment, but healing the sick people, a charity which themselves would do to beasts, and yet they were angry at him for doing it to their brethren. In all his life, and in all his conversation with his nation, he was as innocent as an angel of light.

BISHOP TAYLOR.

A SABBATH DAY'S JOURNEY.

It was one Sabbath morning in September, when three brothers, accompanied by a female friend, set out to visit their parents, who resided at some distance from the town where they dwelt. Another week of bodily exertion was passed, and a day of rest had again come. The rivulet by which they walked rolled peacefully along, the sun had just risen above the horizon, and was shedding his golden rays on the ground beneath, the grass appeared to have acquired new verdure, the corn, which yet remained unreaped, was beautifully waved by the breezes, and seemed with every thing around to welcome the Sabbath, as a universal day of happiness. At length the

distant church appeared rising above the trees, and the village was gradually unfolded to view. All appeared still, and a contrast to the hurry and dissipation of the town. Affectionate parents received them into their arms, and mutual joy was the result of the meeting. During the day the house of God was attended twice. In the morning Mr. G. dispensed the word of life from Jer. xxiii. 29, and in the afternoon from John xvii. 22. He appeared indeed to have acquired the art of speaking a word in season. Every sentence came with weight from his lips and the place seemed none other than the house of God, and the very gate of heaven. The shades of evening soon drew near, and it was time to think of returning to the busy scenes of active life. The twilight was drawn over the earth, the moon had not yet risen, and every thing seemed to invite contemplation. Newton's hymn on prayer, commencing

What various hind'rances we meet, &c.

was repeated by one of the company, "What pleasure," said the youngest, "must Christ as man have felt, when he spent whole nights in pouring out his soul before God." "Yes," rejoined another,

"Cold mountains and the midnight air,
Witness'd the fervour of his pray'r."

The moon now began to rise. "Look," said one, "at that moon. Like it, many a young man begins his course promising, and perhaps continues it steadily for a time, but, at last, like the moon, sets in darkness."—"Yes," said another, "and consider the moon also as an emblem of God's faithfulness. Men abuse his goodness by forgetting him, and ascribing the regular appearance of the moon to what they term the revolution of nature, and yet he has never once, to convince them of their impiety, withheld its light when it should shine." In such conversation as this were they engaged, when they passed a meeting-house belonging to a village which lay in the road. They stopped, they listened, and heard the broad accept of a pious countrymen enlarging on the patience of Job. "How little worth," thought one, is all worldly wisdom and eloquence, compared to the most uncouth language, when employed in this way, and attended with a blessing from on high." They now approached their home. A silvery stream was passed. The moon having attained its height, was reflected beautifully by the water, and silence reigned; excepting a murmur from the town, and the rattling of carriages, conveying home, perhaps, the sons of dissipation; who after a day of what they term pleasure, were returning with bodies emaciated, and souls absorbed in sensuality. When the little company entered the town, what a scene of hurry did it appear! "Ye children of folly and wickedness," thought they, why are your Sabbath evenings, instead of being devoted to God and his service, spent in strolling about the streets, and associating with bad company?" When I (for the writer was one of the travellers whose journey is here related) beheld in what their pleasure consisted, I felt thankful that God had not left me to such a disposition, but that my pleasure was of a different kind. It was indeed a Sabbath which will not soon be forgot; and, I trust, an emblem of that Sab-

bath which I hope to spend in ascribing blessing and honour, and power to him that sitteth on the throne, and to the Lamb forever.

GULIELMUS T. K.

SACRED EFFUSION.

THE ROCK AT HOREB.

"WHY is this world a desert drear
Of complicated wo?
The keen desire—the fruitless tear,
Await us all below;
We'er born and hurried to the grave,
And none extends an arm to save!"
And thus did Israel's countless band
In parch'd Arabia weep,
Though led by him whose marvelous hand
Whelm'd Egypt in the deep,
But nourish'd them with Heavenly bread,
And with a fiery pillar led.
"Say wherefore hast thou brought us out,
From where the river roves,
In deserts to consume with drought,
And with us all our droves?
Our wives are faint, our offspring cry;
Then give us water, else we die."
See their dread Captain led the way,
And bear his wond'rous rod;
In eager haste the hosts obey,
And follow where he trod
From all the boundless plain they flock,
Surrounding sacred Horeb's rock.
He smote—and bursting from its side,
Through plains the torrents sought,
Dividing its meand'ring tide,
With life and pleasure fraught;
Eager they drop—infants that gasp,
The vessel seize with desperate grasp.
Then why this life a waste so drear
Of fruitless sighs, and wo?
The Rock Divine is gushing near,
And streams through deserts flow;
Then, desperate mortals, cease to sigh;
Taste Heaven's stream, and never die.

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